shrouded by clouds and sheltering the sources of springs, eminences were supposed to have some causal connection with the moisture upon which the fruitfulness of the harvest depended. Early, too, five peaks came into especial prominence, each being associated with one of the five directions—east, west, north, south, and the center. Of these the most notable has been for many centuries T'ai Shan—the *Tung Yo,* or Eastern Peak—in Shantung. As the easternmost of the five, it was believed to control the springs of life, to govern man's fate on earth, and to rule the souls of men after death. For a time in its history, T'ai Shan was regarded as an official messenger to *Tien*—through whom the Emperor offered the special sacrifice *feng.* Later its functions were modified, yet repeatedly it was sacrificed to by Emperors and given honorary titles. Important events, such as the birth of a son and the choice of an heir to the throne, were officially announced to it. T'ai Shan has been by no means entirely or even chiefly a divinity revered by the state: the spirit or god of T'ai Shan has had wide popularity with the masses. The cult of T'ai Shan is, indeed, another example of the way in which originally separate faiths have mingled. Both Buddhism and Taoism took advantage of and reenforced it. When Buddhism came with its conceptions of the after life, it was not unnatural that T'ai Shan, already regarded as determining the span of men's years and presiding over the spirits of the dead, should be assigned the rulership of one of the Buddhist hells where punishments for certain categories of sins are inflicted. Taoism especially appropriated T'ai Shan and at least some of the many

temples to the god scattered over China have belonged more nearly to Taoism than to any other of the major faiths. The mountain has been a favorite objective of pilgrimages. On it are many shrines and through the ages millions have toiled to its summit. As a protection against evil spirits, too, stones professing to be from T'ai Shan have been frequently placed where one street debouches into another to frighten away the demons who seek there a thoroughfare.

To many modern observers the features of the state cult which have to do with sacrifices and religious ritual may well seem uncritically superstitious. Alongside them, however, must be set the ethical emphasis of Confucianism. Officials, from the Em-